CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, SEPTEMBER 20, 1822. No. 6.

Religious.

From the Christian Reformer.

The Simplicity and Practical Superiority of the Unitarian Christian Doctrine.

"It is the power of God unto salvation, to every one that believeth." APOSTLE PAUL.

"We see nothing in the Christian religion but a plain and noble system, setting forth the infinite power, wisdom, and goodness, of our Creator, and inviting us to purify our hearts and our actions, that we may be fitted for the glorious state of blessedness which is prepared for the righteous in a future state." MRS. M. HUGHES.

SIR—Understanding that the numbers of your interesting and instructive Miscellany frequently fall into the hands of our reputed orthodox neighbours, I beg to suggest for their serious consideration a few thoughts on the *Simplicity and Practical Superiority of Unitarian Christianity*, hoping they will, under the divine blessing, lead to a more favourable opinion of the "sect every where spoken against."

When a deputation from the Baptist waited on Jesus, to ascertain whether he were the true Messiah, he sent them back to their master, with directions to inform him, that "the *poor* had the gospel preached to them." This appears to be a peculiar feature in the new dispensation; for, prior to its introduction, the poor were hardly thought deserving the notice of the proud scribes and philosophers. Now, that which was preached to the "poor," (*i. e.* to plain, unlettered persons,) must have been such as they could easily comprehend. To understand it fully, needed not the aid of refined metaphysics, nor a profound knowledge of mathematics: a sound mind was certainly the only requisite for this purpose; and, if we examine the teaching of our divine master, as contained in the New Testament, we shall find it obvious and perfectly intelligible to the humblest capacity. But are the leading tenets of reputed orthodoxy so simple, so clear, so easy of comprehension? Unquestionably they are not; for the most learned of its advocates have candidly acknowledged that, before we can receive them as true, we must "prostrate our understandings," or, in other words, give up our reason, and take them for granted, without examination! If, then, they cannot be explained nor understood by mitred heads and learned professors, they cannot be synonimous with the fundamental principles of Christianity.

Whilst, however, the orthodox faith, Catholic and Protestant, is enveloped in mystery, it is highly to the credit of Unitarianism, that its distinguished characteristics are plainness and simplicity, and exact conformity to the clearest declarations of scripture. Unitarianism is not one of those systems at which "reason stands aghast, and faith herself is half confounded;" nor are there connected with it any of those curious subtilties which belong to the Trinitarian scheme, *modes* and *hypostases*, *homoiousian* and *homoousian*, *eternal generation* and the *pre-existence* of the human soul of Christ, the *union* of the *divine* and *human natures*, &c. &c.; nor is Unitarianism clogged with any of those fine-spun hypotheses concerning *justification*, *sanctification* &c.; which have excited such bitter and endless disputes among Calvinists and Arminians, and relative to which hardly two writers of note perfectly agree. Such abstruce speculations come not within the pale of Unitarian theology.

Not a word is to be found either in the Old or New Testament about a *Trinity*, a *Triune* Jehovah, a *God-man*, or a *dying* God: these are all terms of human invention: the scriptures know nothing of them, nor did the primitive Christians. Unitarianism teaches that the FATHER is the only object of religious worship and adoration. Its advocates are never puzzled about the proportion of respect and homage due to any one of the persons which a false theology supposes to be in the Godhead: when they pray, they say, *Our* FATHER, *who art in heaven, hallowed be* THY *name;* because they are taught by Christ himself that this alone is the correct mode of address: *The* TRUE WORSHIPPERS *shall worship the* FATHER. The Unitarian Christian knows nothing of an angry Deity who stood in need of the slaughter of his innocent and beloved Son to placate his wrath, make him better tempered, and thus render him favourably disposed towards his creatures. With the scriptures they maintain that GOD IS LOVE; that he *will have* ALL MEN TO BE SAVED; that HE *has no pleasure in the death of the wicked, but that they turn from their way and live;* that HE "is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him;" that *faith, if it hath not* WORKS *is dead*; that it is *not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that* DOETH THE WILL *of the Father who is in heaven.* The Unitarian Christian does not impiously presume to delude with the hope of immediate happiness in heaven, and send out of the world, triumphant from the gallows, the notorious criminal whose hands are reeking with his brother's blood, and whose whole life has been a continued series of villanies and blasphemy, by persuading him that there is no such thing as a future punishment, or that all his sins are completely covered with the "robe of Christ's Righteousness," and that his salvation rests on surer ground than does that of the virtuous and upright man who denies the truth of this licentious dogma! Unitarianism, with the sacred oracles, teaches that he, and he only, that DOETH RIGHTEOUSNESS, *is righteous;* that *without* HOLINESS *no man shall see the Lord;* that *the unrighteous shall not inherit the kingdom of God;* that we are to be *rich in* GOOD WORKS; that *we must* ALL *appear before the judgment seat of Christ; that every one may receive the* THINGS DONE *in* HIS *body, according to what he hath* DONE, *whether it be good or bad;* that all the workers of iniquity will then experience *indignation and wrath, tribulation and anguish;* and that, therefore, we ought to *be diligent, that we may be found of him in peace, without spot, and blameless;* so that we may be put into possession of *an inheritance, incorruptible and undefiled, and that fadeth not away;* being assured that the virtuous and pious, when they die, *rest from their labours, and their works will follow them.* Such is the simplicity, such is the scriptural complexion of Unitarian Christianity: it is the very marrow of the gospel—*having the promise of the life that now is, and of that which is to come.*

By teaching that no man can be happy but in proportion as he is holy, Unitarianism is assuredly a system best calculated to promote genuine godliness. Calvinism, on the contrary, by teaching the doctrines of *imputed righteousness, unconditional election and reprobation*, has a direct tendency to licentiousness. Much talent and ingenuity have been employed, during the three last centuries, to set these points in a respectable light; but, after all, it is impossible to clear them from the reproach they justly deserve, of being a fatal cause of spiritual pride and false security to some, and of terror and despair to others! Unitarianism is a system of "*glad tidings*" to all men; but Calvinism is fraught with horror and misery to the great majority of the human race. The hardened and callous wretch, "down whose cheeks ne'er stole the tear of sympathy," may take a savage delight in contemplating the excruciating and never-ending torments of the millions of millions of the non-elect; but the humane and benevolent mind revolts at the bare thought of so dreadful an idea. Agreeably to the Calvinistic scheme, the *non-elect* were created for the sole purpose of manifesting the glory of God! But is it credible, is it possible, that HE who is LOVE, whose *tender mercies are over* ALL *his works* can be glorified and delighted with the everlasting misery of the greater part of his offspring? Calvinism supposes that the elect, the highly favoured and privileged *few*, will, when in heaven, rejoice and triumph over the intolerable anguish of their non-elected relations and friends; that the mother will regale herself with the lamentations of her once darling child, and the husband exult at the dreadful fate of his once amiable, affectionate and beloved wife! But can those who are alive to all the tender feelings of soft humanity behold, with complacency, the objects of their former regard and most affectionate solicitude, plunged into an abyss of irretrievable wo? Will our abode in the celestial regions be the means of divesting us of the ties of nature, of rendering us insensible of consanguinity, and will it steel our hearts with stoic indifference? Surely this cannot be the case. Heaven will consummate our happiness, and refine and perfect our sensibilities.

"Unitarianism," says an excellent author, "is a cheerful and enlivening doctrine. Its peculiar representations of the character of God, and the ultimate destiny of man, are eminently fitted to inspire satisfaction and delight. We look around us with complacency; we look forward with blissful anticipation; for we trace the operations of that omnipotent LOVE from which all things originated, and which will consummate its work by establishing the universal reign of virtue and happiness."* "How much more comfortable," says another writer, "is the idea of God and all his messengers acting solely upon one grand principle of affection and benevolence to the sons of men!—thus making the display of his own glory, and the eternal happiness of the human race, the grand spring of all his actions! This view of God rouses all our generous powers into action, and fills our breasts with the warming affections of gratitude, love and admiration of his goodness, in which we behold that, whether he smiles or frowns, threatens or promises, rewards or punishes, *all* are directed to the same great end, and are only so many modifications of his LOVE'† Cherishing such glorious ideas of our Almighty Parent, do not all the powers of our minds stimulate us to render him our supreme gratitude and affection? But is it possible to love the God of Calvinism? Can we bow with gratitude before a Being who is surrounded with terror, and who has created innumerable millions for the express purpose of enveloping them in oceans of liquid fire; and to be made the sport of devils forever and ever? No; it is absolutely impossible: all the feelings of our nature revolt with amazement and horror from the contemplation of such a Being;—we can regard him only as a monster of cruelty!

If Calvinism be true, what motive can any one have to *flee from the wrath to come*, and to *lay hold on eternal life?* If it was absolutely decreed that we should be happy, happy we must be, let our moral conduct be ever so depraved; but if we are not included in the "covenant of redemption, miserable must be our lot to all eternity: no exertions of our own can possibly save us from impending ruin! This shocking system, though the boast of thousands, certainly deprives Christianity of all its charms, contracts its benign and liberal spirit, and divests its benevolent Author of his most amiable perfections. The gospel, instead of being a scheme of divine goodness, clemency and mercy, is rendered by it, a scheme fraught with wrath, vengeance and human wretchedness! A Calvinist whose conduct is actuated by his principles, cannot avoid being a persecutor—believing that God hates the non-elect, he also must hate them. If he does not hate them with a *perfect hatred*, his disposition is superior to his Maker's. Misanthropy is, therefore, the natural result of Calvinism. To act consistently, its votaries can never allow the tear of sympathy to flow on account of the miserable wretch who is excluded from heaven by the *horrible decree*,* which emanated prior to the formation of the world. Like the unfeeling descendant of Levi, spoken of in the gospel, they will scarcely bestow a glance on him, but pass onward, their bosoms inflated with pride, and leave him to perish!

The tendency of Unitarianism is the reverse of this.—Viewing the Almighty as the universal Parent, and every man as a friend and a brother, it excites us to be kindly affectioned towards one another, to do good to all, and to love our neighbour as ourselves. When generally known, and duly appreciated, it will operate to the extermination of wars, and all political and theological animosities, and it will unite the world in the sacred bonds of amity and peace. All nations will then present themselves before that smiling throne whence the rays of pure benevolence diverge in every direction, and harmoniously celebrate that mercy which endureth forever.—That Calvinism does not always produce its natural consequences, is not owing to any inherent good in the system itself, but to the powerful influence of the plain moral precepts of the Bible, which cannot but impress the minds, and, in some degree, regulate the actions of those who frequently read it. Had Calvinism been left to itself, its effects would be fatal;—it would curdle the milk of human kindness, and render the bosoms of its votaries the seat of gloom, and, not unfrequently, of black despair. The benign system of Unitarianism, on the contrary, impresses the minds of its recipients with the loving kindness and impartiality of God, who has planned every thing in infinite wisdom, and who will execute all his plans with infinite goodness—it beholds in every man, (whatever may be his creed or complexion) not an outcast from the Divine favour—but a brother. If his religious sentiments chance to differ from theirs, Unitarian Christians do not, with a look of supercilious contempt, and an air of self-importance, say to him—"you are no Christian: you will be damned to all eternity, if you leave the world with your present impious belief." No: they pity his error, and labour to bring him into a better way of thinking, by every honourable means. They do not suppose that God expects to reap wheat where he has sown only barley; but, with the scriptures, they maintain that men, at the last day, will be judged, not by the magnitude or peculiar cast of their creeds; but by their works: Matt. xvi. 27.; John v. 28. They are convinced that Christianity is the superlative gift of our heavenly Father; that it is designed for the benefit of all; and that when divested of its extraneous appendages, it will display to an admiring world a magnificent and dignified system which will bear down all opposition, and restore the fallen sons of Adam to liberty, perfection and complete and permanent happiness.

As Unitarianism is not only superior to Calvinism, but to every other religious system, in its tendency to promote holiness of heart and life, so it affords the safest and best ground of consolation in the *hour of death:* none ever repented of it in the hour of nature's dissolution. The near prospect of that solemn period never occasioned a believer in the *One* great and good Jehovah, and the Messiahship of the humble Jesus, to wish he had lived an infidel, or that he had paid less attention to the culture of his mental faculties, and moral and and religious duties, or that he had been accustomed to rest all his hopes of final salvation on the righteousness of another person. But it is a well-known fact that those who plumed themselves on the orthodoxy of their creed, and who had been in the daily habit of depreciating good works, and representing personal righteousness as "filthy rags," when in health and vigour, have vainly wished, while on their death-beds, that they had given less attention to visionary theories; that they had done more good and cultivated more of that holy temper which is the grand essential of Christianity.

The Unitarian, however, who thoroughly understands his principles; who has made it his study to regulate his conduct by the example of his Master, and whose mind is deeply imbued with the sanctifying influence of the gospel; feels no horror at approaching dissolution—no bitter reflections make his dying pillow uneasy. The pure consolations naturally flowing from the christian covenant banish all mental conflicts. The testimony of a good conscience, the satisfaction arising from a well-spent life, and a full persuasion of the infinite mercy and benevolence of God, inspire him with firmness; and he is thereby enabled to look on the past with pleasure, and on the future with hope and increasing interest, rather than with doubt and anxiety. Instead of being alarmed with childish apprehensions, or buoyed up with the heated sensations of enthusiasm, he calmly and coolly anticipates his change, and the superior advantages and enjoyments that await his entrance into the state of pure felicity, where he expects to be actively employed in company with the wise and virtuous of all ages and nations, in the most refined and delightful pursuits, throughout the countless ages of an immortal duration! "How much more dignified that equal tenor of mind," observes a learned and most enlightened author, whose writings are an honour to the present age, "that tranquillity and sublime satisfaction which is the result of enlarged and comprehensive views, and of a sober and rational faith, than those ecstatic raptures of which some make their boast, which result from a fancied arbitrary election of themselves to happiness, and the unintelligible imputation of another's righteousness as a substitute for their own, while millions are left to perish, and even doomed to eternal torments, for the sin of a remote ancestor! One marks the fond credulity of a child, the other the cultivated intellect of the man. How much more to be desired, how pleasing to look forward to, that new and happy era which the word of prophecy authorizes us to anticipate, when all those puerile conceits, those anti-christian doctrines, which are the crude offspring of ages of ignorance and superstition, which obscure and disgrace the fair form of true religion, shall be dispelled as mists before the rising sun, and GENUINE UNCORRUPTED CHRISTIANITY, with its beautiful and animating ray, shall enlighten every understanding, and enliven every heart."* With such lovely and heart-cheering sentiments to support us through the journey of life, and with prospects so sublime in anticipation, we are content to bear the ill-natured taunts and bitter reproaches of zealous, but mistaken men, whether they be *orthodox* or *infidel*. Those short-lived afflictions, those uncharitable scoffs, you well know, sir, can do us no real harm. Our cause is omnipotent, and must ultimately triumph over all opposition. Entertaining sincere regard and compassion towards our fallible censors—*We look not at the things which are seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.*—II Cor. iv. 18.

* Fox's *Lecture on the Sacrifice of Christ*, Letter vi.

† Eaton's *Scripture the only guide to Religious Truth*, Letter vi.

* So Calvin himself characterizes the sentence of *reprobation*.—Ed. Ref.

* Belsham's memoirs of Lindsey, pp. 441, 442.

EXTRACTS FROM THE TRINITARIAN REVIEW.

[Continued from p. 17.]

The doctrine of the Trinity no test of a Christian character.

My Christian brethren—I have now placed before you such illustrations of the doctrine of the Trinity, as have occurred to me in a limited course of reading. Had my acquaintance with books been very extensive, I should probably have doubled the number of contrasts, and still have omitted many that might be collected. Have I not shown, that no two sects are more at variance, in their real opinions of the Father, the Son, and the Spirit, than Trinitarians have been among themselves? and that the pretext of agreement among them is what Mr. Paschal would call "a quibble?"

Of the numerous explanations which have been exhibited, more than half represent God as *one* person only, unless an individual man is more than one person. More than half represent the *Spirit* as not a person, unless a mere *attribute*, or office, may be called a distinct person. In this class of *one-person Trinitarians*, we have all who believed according to the French, Belgic, and Polish confessions, the scholastic explanation, the explanation of Saint Augustine, Dr. South, Dr. Wallis, Dr. Burnet, Mr. Baxter, &c. If we are to suppose persons of these descriptions may be properly called Trinitarians, we may add to the number every Unitarian in Christendom.

Having set down one half of the explanations as strictly Unitarian, what are we to say of the other? Some of these affirm *three distinct beings*, others *three persons in one being;* some that the Son was DERIVED, others that he was *self-existent;* some that he was *dependent*, others that he was *independent;* some say three *proper* persons, others, persons in a "*mysterious*" or "exalted sense;" some three persons in *one substance*, others *three substances* in one God. Now what will you say of this no-meaning, and many-meaning doctrine? Will any of you still say, that it is an essential article of faith, or that a belief in it is essential to salvation? If so, on which of the explanations will you fix, as expressing the truth which a man must believe, or be damned? Will you select any one that I have named, or will you seek for another? Or, will you say, that to admit the bare words is sufficient? That no one of you may feel safe on such ground, I will state to you a

principle so plain, that a Trinitarian has taken it for granted. It is this: "That *words*, being only *signs* of our ideas, are *nothing* independent of their *meaning*." Christ. Obs. 1802, p. 92.

Now where is the man entitled to esteem, as a man of discernment, who will deny the propriety of this principle? But if you admit the principle, and still say, that a belief in the doctrine of the Trinity is essential to salvation, is it not plain, that you consign to misery that numerous class of Trinitarians, which have admitted the doctrine, without affixing any definite meaning to the words? This one sweep, it is believed, takes off three-fourths of all the professed Trinitarians that have yet lived in the world.

We have now to inquire respecting the fate of those, who have adopted the words with *some* meaning. As the meaning is every thing worthy of regard, we must suppose that it is the *true* meaning, if any, that is to save you. What then is the true meaning, without which the words are as "nothing." Will you fix on the explanation of Dr. Emmons, that is, three self-existent agents in one being? Do this, and you will, it is believed, consign to ruin the whole body of Trinitarians, from the fourth century to the seventeenth; all the pious people, from the commencement of time to the fourth century; and ninety-nine out of a hundred of all the Trinitarians, from the days of Waterland to the present time; all the Athanasians, all who have agreed with Saint Augustine, Dr. Wallace, Dr. South, Mr. T. A. &c. &c. If you fix on the scheme of Saint Augustine, the French confession, &c. then the Athanasians, the followers of Dr. Waterland and Dr. Emmons, will fall before you. If you fix on the Athanasian scheme, as the true one, then the numerous contradicting classes are gone forever. Dr. Emmons and his followers are certainly gone, if the Athanasian scheme be true; for this is the very doctrine which he stigmatized, as making the Son a "creature," and the Spirit a "creature of a creature."

Now, I wish you to consider, how it is possible a doctrine should be of *real use*, while it is not even *understood*, or when interpreted in so many contradictory senses? Or how it can be any *test* of a christian character, while no mortal knows what is meant by it; or whether he believes it in a true sense or a false sense; and while one half of those who profess to believe it, deny every idea of three persons in God. Besides, if we take into view what has been illustrated of the impropriety of subscribing to words, which we do not understand; will it not appear, that if the doctrine be in any sense a *test* of a good character, the evidence must all be in favour of those who are so prudent and honest, as boldly to refuse their assent to the doctrine, and choose rather to suffer reproach as *heretics*, than to trifle with truth and conscience?

It may be proper here to remark, that the advocates for this doctrine are also the advocates for human creeds, under the pretext, that *an assent to articles of faith in the language of scripture, is no definite expression of a man's real sentiments.* But what passage of scripture was ever explained or understood, in so many contradictory senses, as this unauthorized language of the Trinity? Can a mysterious combination of words, interpreted in twenty different senses, and which no mortal understands, be considered as a *definite* expression of a man's real opinion? Is *this* the way to make articles of faith *more definite* than they are in the language of scripture?

However, if I were uncandid enough to judge them merely by their management respecting this article, I should be likely to suppose that their fondness for human creeds arises on one or other of these grounds: either from a wish to have something fixed in the church, as a barrier to further improvements in theology, or as a perpetual source of contention and reproach; or, that they wish to have their articles of faith expressed in a manner so unintelligible, and in language so foreign from the Bible, that no one can tell what their real sentiments are, nor whether they interpret the scriptures correctly or not.

When a stranger simply tells me, he is a believer in the doctrine of the Trinity, I am as completely ignorant of his views of the Father, Son, and Holy Spirit, as if he had said, "I am a believer in the Alcoran." For it is presumed, the Alcoran and the Bible are not so much at variance, in respect to the personality of God, as Trinitarians are among themselves.

Dr. Campbell compares the common method of paraphrasing the scripture, to diluting a small portion of excellent wine in a large quantity of water. But framing such articles as the doctrine of the Trinity, and calling them *articles of faith* is like giving the *name* of wine to a mixture of nobody knows what. The article is at best an *undefinable*, pretended definition of the language of scripture; and infinitely more obscure, than any passage in the preaching of Jesus or his apostles.

I might ask in the language of Paschal, "what occasion is there then to speak the words at all, since they have no *authority* and no *meaning* of their own, to support them?" But the reply would be at hand:—"You are very obstinate, but you *shall speak them*, or you shall be a *heretic*; for we have the majority; and if need be, we will oblige as many of the Cordeliers to join us, as shall carry the point." —"I thought this last reason so very good, I made my bow and left them."

When the awful judgments of God are to be denounced, it requires much caution to combine, with manifest hatred of sin, tenderness to the sinner. There is a limit, not easily to be found, where reproof tends to exasperate rather than to amend; where it ceases to promote reformation, and begins to provoke resistance.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 20, 1822.

Strictures on Extracts from Dr. Miller's Letters.

The extract on which we now briefly remark is in the Boston Recorder of June 15: it is entitled "*Unitarian Views of the Bible and reason.*"

In the beginning of this extract, Dr. M. endeavours to repel, as well as he can, the charge which we think is so justly preferred against Trinitarians, of neglecting to bring their system of faith to the test of unperverted scripture, and of allowing their opinions to be influenced by prejudice and feeling, rather than the word of God. Instead of adducing proofs that *Trinitarians* are in the habit of bringing their opinions to the test of plain scripture, he begins to charge *Unitarians* with irreverence for the word of God, and a denial of inspiration. He says that though some Unitarians profess to believe in the inspiration of the word of God, yet it is only the *name*, and not the *reality* that they admit. Now it seems to us that Dr. Miller cannot possibly be insensible that this charge against Unitarianism must make an entirely false impression on the minds of his readers.

It is very naturally and plainly inferred, from Dr. Miller's remarks that there are but few Unitarians who even pretend to believe in the inspiration of the scriptures. But does Dr. Miller seriously intend to support such an allegation? We will not suppose him capable of such hardihood. He must have made the insinuation without due reflection. Undoubtedly Unitarians differ from many Trinitarians in the degree of inspiration they admit, but not more, probably, than Trinitarians differ among themselves on the same subject.—What Trinitarian is there who believes that the words that are represented as having been uttered by Satan, in the book of Job, were divinely inspired? Who believes (does even Dr. Miller?) that all parts of the Song of Solomon are words of inspiration? Or that the orders which Paul gave respecting his cloak and parchments, and his advice to Timothy to take a little wine, &c. were endicted or dictated by the spirit of God? But it is inquired, why does Dr. Miller, or any Trinitarian, doubt the inspiration of these particular parts of the Bible? We answer, because they have too much good sense not to perceive that, by contending for the inspiration of such passages, they are liable to bring the more valuable parts of scripture into contempt, and to lead men to reject the inspiration and authority of the whole, without discrimination. And why may not Unitarians be allowed to exercise the same discretion, and to attempt the same service to Christianity, without being falsely represented to the world, in broad and unqualified terms, as denying the inspiration of the scriptures? If such treatment did not come from a distinguished minister of the gospel, we should say that it looked like an unprincipled and malicious attempt to destroy our reputation and standing in the christian community. As it is, we forbear, and will endeavour to think and hope the best.

In further speaking of Unitarians, Dr. M. says—

"They set out with a principle concerning the inspired volume, which almost entirely nullifies it, at once, as a rule of faith. According to them, *Reason*, after all, is the only safe and adequate guide. They assume it to be the prerogative of reason to sit in judgment upon Revelation, and to modify, or expunge from it every thing which that reason cannot comprehend, or does not approve."

From the above passage, it would be inferred that Unitarians set up reason as of equal authority with revelation, and that they take the liberty of expunging or rejecting whatever does not tally with their previous notions, or which is not level to their comprehension. Of this insinuation, we say it is false and unfounded. With Unitarians the province of reason is, *first*, to judge of the evidence of revelation, and, secondly, to assist in ascertaining what is the meaning of those parts which are admitted as revelation. Whatever GOD has said, we most gladly receive, for the very reason that GOD has said it. And though what purports to be the word of God, may sometimes come to us in a form which seems to contradict what we have been taught to think and believe of GOD, yet, whilst we cannot receive it as bearing any weight in support of doctrines, we do not reject it merely on that account, but conclude that it is either a figurative expression, or, through the unavoidable variations of language in the progress of ages, has lost its original meaning.

If this be sitting in judgment upon revelation, then Dr. Miller and his brethren are guilty of the crime every day of their lives. How, but by bringing revelation to the test of reason, does Dr. Miller determine, that those expressions of scripture which speak of GOD as having bodily organs, hands, eyes, &c. are not to be taken literally? Or how does he evade the direct and literal meaning of the plain declarations of the Saviour, that a man cannot be his disciple without *hating* his father and mother, &c. Does not Dr. Miller permit his reason to sit in judgment upon revelation in these cases? But why does he allow himself thus to modify scripture, and to put upon it some other than the most plain and obvious meaning? He does it undoubtedly because he has common sense; because he perceives that, otherwise, he must advocate doctrines which run directly in the face both of reason and the great mass of scripture besides. But is Dr. Miller and his party the only body of men who are allowed to use common sense in interpreting scripture? The Roman Catholic tells Dr. M. that in the ordinance of the supper, where our Saviour says "this is my body," we are to take his words in their literal meaning, and to believe that the bread broken is actually a part of his flesh. But from this Dr. Miller's reason revolts; he cannot assent to any thing so grossly absurd; and the Roman Catholic pertinently inquires of him how he dares thus blasphemously to allow his "reason to sit in judgment upon revelation, and to modify, or expunge from it, every thing which that reason cannot comprehend, or does not approve." "To undertake to judge, (continues the Roman Catholic) whether that which we find in a revelation confessed to be from God, is reasonable and credible, or not, is really neither more nor less than undertaking to judge WHAT GOD OUGHT TO REVEAL; while the facts, that we need, and have received a revelation, pre-suppose, from the very nature of the case, that we are not capable of judging. Is not such an assumption as absurd as it is impious? Is it not, in fact, as Lord *Bacon* long ago observed, treating God just as we should treat a SUSPECTED WITNESS, that is, measuring his title to our credence, not by his *personal character*, but by the *probability* of his testimony? Is it not practically saying, that we cannot, and will not, rely on the veracity of God; that we cannot and will not trust Him further than we can see; in one word, that we will give credit to the MATTER, but not to the AUTHOR of Revelation? Is this *receiving the kingdom of God as a little child*, without which, we are told, that *no one can enter therein?*"

We cheerfully accede to what Dr. Miller calls the "legitimate province of reason in examining revelation." It embraces, says he, two points of inquiry,—*first*, is there evidence that a revelation has been given? And *secondly*, what does that revelation in fact contain? In other words, have we satisfactory proof that GOD HAS SPOKEN? and, if so, WHAT HAS HE SAID? "Having ascertained thus much," continues he, "the orthodox suppose that the proper office of reason there ends." We would inform Dr. Miller and his readers, that Unitarians maintain exactly the same. Having ascertained that GOD has communicated his will in this or that form of words, the only further inquiry they allow themselves to make, is,—what is the *meaning* of these words? What did God intend they should convey to our minds? But Dr. Miller says that Unitarians consider it as the province of reason, not only to decide whether the Bible is God's word or not; but also whether the contents of the Bible are reasonable, and worthy of God, or otherwise. Here Dr. Miller has grossly misrepresented Unitarians. Having ascertained the meaning of any thing which God has spoken, they bow with profoundest reverence to its authority; for they know it cannot but be worthy of God, and profitable to his creatures.

The great difficulty between Dr. Miller and Unitarians is that the latter take the liberty to differ from him in the interpretation of scripture. Because they venture to say of this, or that passage, "that it is impossible it should mean what the orthodox suppose it to mean"—therefore, Dr. Miller, after the example of his Holiness of Rome, endeavours, by the thunder of his anathemas, to awe them into acquiesecence in his infallible interpretations. Happily his thunders are comparatively harmless in our atmosphere; and, through the blessing of God, on the progress of religious truth, we trust they will long continue harmless.

[COMMUNICATION.]

NO. III.

MR. EDITOR—Looking round upon this fair and populous country, my birth-place, and soon to be my sepulchre, the assylum of my fathers and the inheritance of my children, I am sensibly affected with every thing which saps its prosperity, or darkens its prospects. It will not surprise you, accustomed as you are to watch the signs of the times, that I have been dejected, almost to sickness, with observing the habits of the country, as to the use of intoxicating liquors. I cannot go quietly off the stage without my feeble effort to excite alarm; and, if it may be possible, in any degree, to check the portentous evil.

Other countries in this regard are sufficiently depraved. The pauperism of England, and indirectly the calamities of Ireland, may be traced up to this dreadful source. Yet it is boldly said by one, who has resided in high stations in England and on the continent, one who has always been a shrewd observer in every country, and has filled the first station in our own, that "*Americans exceed all other eight millions of people on the globe, in the degrading, beastly vice of intemperance.*" It may be so; and, while I blush for my country, I hope for humanity's sake that it is so—or rather that so inordinate and so general a use of ardent spirit is not found disgracing and ruining any other people upon earth.

The unexampled prosperity of our country for more than thirty years, the success of our commerce, and the copious harvests of our ample and fertile soil, has ministered temptations to the higher and lower classes of society to revel and riot. The material of this species of dissipation has flooded the land. A thousand sails have wafted to us cargoes of "liquid fire" from the West-Indies; a thousand more have brought the juice of the cane in a salubrious form, to fill the caverns of the distilleries, to be disgorged again in the form of poison. As if there were still a deficiency to quench the flames of thirst, the orchards, planted by our fathers to yield a delicious and healthful beverage, have yielded ardent spirit, and the farmer has reaped and dug his fields to keep the stills of the interior constantly flowing. The town has sent into the country its costlier spirits for the higher class, and the country its cheaper spirits into the cities and villages to corrupt the poorer class. The chemist and apothecary have lent their aid to seduce the youthful and feminine with *liqueurs* softened o unpracticed palates: under names too, which might not shock the nicest sense of character, and deposited in public places so innocent and respectable and unsuspected, that *ladies*, and even men of the sacred profession, (if any should wish,) might refresh themselves in a morning walk.

That nothing might impede the circulation of good cheer, the courts of sessions have generously licensed almost innumerable venders of these various poisons, that, in the city, the thirsty might find a fountain at every few doors, and, in the country, at every mile or two, at the *shoemakers shop*, if the village store is not conveniently situated for every man, woman, and child.

These are facilities to intemperance, which probably avail, in an equal degree, no other nation upon earth. Indeed, there seems a universal conspiracy of the merchant, the farmer, and distiller, the importer, the wholesale dealer, and the retailer, the shop, the tavern, and the travelling wagon, of the avaricious sober, and of the initiated, who desire the convenience and countenance of company, to corrupt and debase this free and envied community. The preacher is disheartened, and timidly touches a subject in which so many are concerned, and may think him personal: the moralist mourns, and for the most part is silent; and the magistrate connives, or doubts the meaning of laws, and the practicability of executing them. It is to be feared, indeed, that the free principles of our government, the respect for personal liberty, even when it is abused, the consciousness of the government, that they hold their offices of the people, and that it is dangerous to their elevation to assail their vices and their prejudices, and even that it is necessary to flatter, and on *particular occasions*, pamper them both, give aid to the evil we deprecate, and are accelerating the ruin we apprehend.

If, then, the opinion of the venerable patriot above quotod be true, it will not clearly appear that the propensity of our countrymen to intemperance is greater than that of any other nation; but that our temptations are greater. One thing is certain: we have urgent reason to awake to the dangers of our country; to inquire what remedies can be applied to her raging and mortal diseases; and if the gangrened members cannot be saved, what antiseptic may preserve the healthful parts of the public body from mortification? If something spirited is not done, (I may not see it, others will) this country, notwithstanding its natural resources, will soon have a host of paupers as great as that which oppresses England, and a population as wretched and as restless as that of Ireland.

AN OLD MAN.

THE REFLECTOR.—No. I.

For the Christian Register.

Deference to the Rich.

The homage paid to men of mere wealth is not confined to the vulgar. It is evinced by the learned as well as the ignorant; by men of mind, as well as those of mere sense. I will not say that opulence has greater sway than even talents, but it does inspire a vulgar awe, and a learned adulation. This deference to riches is most objectionable in a clergyman.—When he who preaches, "*God is no respecter of persons*," is noticed as paying court to the richest families, however destitute they may be of religion, the manliness of his character is weakened, and religion degraded. Where are you going to dine? said the young daughter of a country clergyman. With the *rich* Mr. H. was the reply. Who is *he*? asked the unsophisticated youth. Not know him, said the Father; why, it is the *great* Mr. H. This clergyman appeared to his family more happy in the prospect of dining with so distinguished a character, than he was accustomed to be in attending a lecture; and in his best apparel, and most joyful countenance, sallied forth to the dinner. The child soon heard the *host* described as a man who had suddenly amassed great wealth, who lived a profligate, profane and irreligious life, who seldom visited the house of God, who, by his life and conversation, counteracted the ministrations of the pulpit, and maintained an influence over the clergyman, which the clergyman found it impossible to maintain over him. Her father returned from the feast, and described to his family the splendour of the entertainment; the number of the guests; the songs that were sung; the discourse that was held. She saw that her father bore great respect and homage to this rich man, and took his greatest delight in participating in his luxurious banquet. She had reason to believe too, that he did not, in imitation of his divine Master, dine with the rich, in order to seize favorable opportunities of conveying important instruction, and setting a sober, righteous and godly example. What inference would she therefore draw? That her father's *preaching* and *practice* were at variance; that, although he declaimed in favor of good company, moral conduct, humility, doing good, yet he practically said to gold, thou art my confidence, and to the gratifications of sense, I prize thee more than patient and assiduous labours, in forming the characters of my children, or in *taking a* "dinner of herbs" with the families of penury and obscurity.

No. II.

Swearing Christians.

I doubt not it will appear singular to couple the above words. That there is much swearing, aye, and profane swearing too, in christian countries, will not be denied. There are those who are professed Christians, members of Christ's church, who indulge in profane swearing—*indulge* did I say, as if there could be any gratification in profanity. These persons, who joined the church in a spasm of religious feeling, perhaps, or at the solicitation of a vain minister, or, perchance, to increase the number of communicants in the church of a clerical relative, feeling no reverence for the christian character, affect to show that they are no fanatics or enthusiasts. They are ashamed of religion, it sits awkwardly upon them; they wish to make it conform to the fashion of the day. In manners, pursuits, pleasures, conversation, they are mere worldlings. They speak lightly of sa-

cred things, by little and little practice profane swearing, and adopt all the sinful habits of the irreligious.

Still they are seen at church, though inconstantly; they even partake of the Lord's supper, a sad penance they are obliged, they think, to pay, since they have, in a soberer moment, joined the church. What pity, with all other semblances of piety, they do not also forsake this holy festival. Better, far better, to renounce all appearances of religion than to wear any the least of its badges, when the life is profane. The mischief they do the cause of Christ is incalculably great; nominal Christians, and real worldlings; professors of religion, and lovers of pleasure more than lovers of God.—Imitating St. Peter, in every thing but his penitence and holiness, they curse and swear without remorse, without reformation; they have a form of godliness and deny the power thereof. From such, says the apostle, TURN AWAY.

A. T. S. L.

Christian Disciple and Theological Review.

The number of this valuable work for July and August, is just published by Messrs Wells & Lilly, Court-St. It contains a less number of articles than usual. Some of them, however, are of considerable length and importance. As far as our small opportunity of examining the number allows us to judge, we think it will be found at least as interesting and valuable as the past numbers of the work. We cheerfully insert the following account of the contents.

The first article is entitled, *The Gospel a new creation.* It explains the language of the New Testament, which speaks of the effects of the gospel, under the image of a *new creation*, and of converts as *new men* and *new creatures*, *created again*, or *born again*. It illustrates at length, the propriety and application of such figures at the commencement of the dispensation, and remarks upon their applicability in the present state of the world. The views it gives of the doctrine of conversion, are important and forcible.

The second article is occupied in remarking on the *means to be employed in the suppression of intemperance.* Upon this subject, so interesting to the moral and political welfare of the community, these remarks are deserving attention, as seasonable and weighty.

The next is a long article, by Professor Norton, entitled, *Views of Calvinism.* Its object is to show, by extracts from standard Calvinistic works, what the doctrines of Calvinism are. The occasion of its publication is this: The Christian Spectator, a work which appears to have a particular spite against Prof. Norton, and has taken frequent opportunities to vent it in no very delicate way; accused him lately, of grossly and intentionally misrepresenting the doctrines of Calvinism, and of stating, as such, doctrines *never taught or defended by any individual author, of any celebrity or influence.* The LIE being thus directly given to Mr. Norton, he wrote a letter to the Editors of the Spectator, in which he brought forward *these very doctrines*, in the words of Calvin and Edwards! They refused to publish this, alleging it to be indecorously written; and, to be sure, Mr. Norton used a severity of language which might be expected from a man accused of intentional falsehood. Perhaps he used too great severity. However, the Editors of the Spectator, *answered* his letter, though they would not print it. All these papers are printed in the Disciple, with additional remarks and notes. They will answer the excellent purpose, (notwithstanding the excited tone in which they are written on both sides, which always does harm in theological discussion) of exposing the true character of the doctrines of Calvin, and of laying open the disingenuity of the artifice so commonly resorted to at the present day, of denying these doctrines. You cannot speak of them in the most guarded terms, without raising the cry of misrepresentation; and yet they will not tell you in what the misrepresentation consists. The copious extracts from standard orthodox authorities, given in this article, will help to set the matter right.

The fourth article is on *the connexion between sacred poetry and sacred music.* The object of the writer is to urge the importance of the *poetical* accent coinciding always with the *musical* accent, and hence to show that all the verses of any hymn should perfectly resemble each other in rhythm, accent, emphasis and pause. We should be glad to see a discussion of both sides of this subject.

The *miscellaneous collections* consist of entertaining extracts from Robert Robinson, and the Life of Thomas Scott, together with an original hymn.

The first *Review* is in recommendation of two catechisms. The *second* gives a just character of Mr. Bailey's excellent sermons, which were noticed in the Register of last week. The *third* exposes very justly and thoroughly, the defective and unfair principle on which *Milner's Church History* is composed; shows that it is altogether the offspring of an illiberal party spirit, printed to promote party purposes, without the shadow of pretence to impartiality, and consequently, undeserving confidence. A good service is rendered to the religious and literary world, by thus displaying this book in its true colours.

MR. REED.—I know not whether any other town beside Vassalboro' has done itself the honour of a similar vote with the following, on the same occasion; but I should feel equal joy if there are others, so honourably distinguished by such genuine patriotism. I feel a strong desire that this act should not be forgotten, but extensively known, and therefore published in every newspaper, and recorded by every annalist and historian, and all other writers on the affairs of our Country, so that it may be perpetuated forever to the honour of the town of Vassalboro'.*

THOMAS FIRMIN.

At a meeting of a respectable number of the inhabitants of the town of Vassalboro', convened for the purpose of considering the subject of the admission of Maine, into the Union, in connection with the Missouri question, a committee was appointed to prepare a memorial, which was reported, and unanimously accepted, and ordered to be transmitted and published. Moses Sleeper, chairman, Jacob Southwick, secretary.

To the honourable Prentiss Mellen, Senator, and the honourable Joshua Cushman, Representative in Congress.

At a respectable meeting of the town of Vassalboro' held on the 24th inst. the undersigned committee were chosen to draft a memorial to you on the subject of the admission of Maine to the Union.

By the Journals of Congress they learn with regret, that the honourable senate refuses to admit us, otherwise than in company with a territory beyond the river Missisippi. We fear their object is to influence the delegation from Maine to assist in admitting into the Union the Missouri Territory, without restriction in their right, with regard to holding slaves.

We view this as a question of vital importance to our common country; and, though we have uniformly favoured a separation from Massachusetts, and are gratified with the unanimity that has prevailed, in the adoption of our constitution, we feel in duty bound to declare unequivocally our disapprobation of the terms on which the Senate proposes to receive us, and that we prefer remaining forever in our present situation, to being admitted on ignominious terms, or giving the semblance of a sanction, to the violation of the rights of humanity. We believe we agree in sentiments with a vast majority of the people of this district.

Joseph Southwick,
Joseph R. Abbot,
William Buckminster,
John Getchell,
Lathrop Chase.
} COMMITTEE.

* A post town in Kennebeck Co. Maine; on the east bank of Kennebec river, ten miles above Augusta, the shire town, which is the head of sloop navigation. It has four religious societies; one Congregational, and two Baptist societies, and one of the Friends, and contains about fifteen hundred inhabitants.

RELIGIOUS INTELLIGENCE.

A considerable body of Methodists in Kentucky, have lately separated themselves from the Episcopal Methodists, and instituted a mode of church government, of their own, which nearly resembles that of Presbyterians.

Bangor Theological Seminary.

The annual exhibition of this Institution took place on Wednesday, the 28th ult. The number of exercises was eleven. Six of the performers, Messrs. M. Ingalls, H. A. Merrill, J. Sewall, jr. N. W. Sheldon, L. Wilcox, and H. B. Chapin, have completed their studies, and will now commence preaching.

Episcopal Convention of New-Hampshire.

A convention of the clergy and lay delegates of the Protestant Episcopal Church in the state of New-Hampshire ult. Committees were chosen to the Diocesan convention, to be holden in Portsmouth on the last Wednesday of Sept. and also to the general convention.

From the report of the Committee to whom were referred the parochial returns, it appears that the number of churches is seven.

The next Annual Convention is to be holden at Holderness, on the first Wednesday in October.

GENERAL INTELLIGENCE, &c.

Prison Limits.

A petition has been laid before the City Council, signed by nearly two thousand persons, praying the Board to revise their order, sometime since passed, respecting the *prison limits.* Monday, the 10th of October, at half past 3 o'clock is assigned to consider the same, and to hear the parties.

Boston Fuel Savings Society.

The season of the year is fast approaching when the benefits to be derived from this Institution will be in full operation. It is hoped that all who feel interested for the poor, will use their exertions to prevail on those within their influence to take advantage of the benefit it affords. The design of the Boston Fuel Savings Society is to aid the indigent portion of the community in purchasing their own fuel; and induce those who can spare small sums from their earnings, to deposit something weekly which shall serve as a fund to obtain fuel in the winter. This Society is designed to *help those*, who are disposed to make an effort to *help themselves*; and to encourage the *industrious* and *prudent.* It is expected the Trustees will be able to deliver wood considerably under the usual winter prices; and we hope all will avail themselves of so valuable an Institution. *Gaz.*

Post-Office, Nantucket, 9th mo. 2, 1822.

Having received sundry letters for Missionaries at the Sandwich Islands enclosed "*to the Post Master,*" to be by him forwarded by whaling ships from this port, without even the formality of "please forward them!" I think proper to state, that persons wishing to send letters to the Sandwich Islands, must pay the postage on them to this office; such will in all cases be forwarded—but those who wish the illegal sanctions of my name, to evade the payment of the legal postage, may rest assured, that their letters are much more likely to be perused in the *General Post-Office* in Washington, than at the Sandwich Islands, even if they come *all the way from Kentucky.*

THOMAS MACY, P. M.

Cattle-Show at Worcester.—The Worcester County Cattle Show will take place at Worcester on *Wednesday next.* We observe that much preparation has been made, and, in addition to other attractions, there is to be an Oratorio in the evening by members of the Boston Handel and Haydn Society. The price of tickets of admission will be fixed at such a sum as to induce a general attendance. We observe there is a very judicious selection of pieces from the most eminent authors. *D. Adv.*

Agricultural Society of Maine. The third annual Cattle Show and Exhibition of Manufactures, under the direction of this Society, will take place at Hallowell, on the 9th of October, ensuing. The Committee of Arrangements are Gen. Chandler, S. G Ladd, W. O Vaughan, Samuel Brown, and R. C Vose, Esqrs.

Erie Canal. It is estimated that there are 5,000 persons at present engaged in various employments upon the eastern section of this canal. It is stated that the amount of toll for the present year, will greatly exceed the estimate in last year's report.

We understand that the bridge over the Piscataqua river, at Portsmouth, was opened on Tuesday, the 10th inst. and that the ferry is discontinued.

The Gloucester Canal uniting Boston and Ipswich Bays, and which is said to save a distance of twenty miles, is now open for the passage of small vessels.

Sickness in New-York.—The ravages of the yellow fever, in New-York, seem rather to increase than to diminish. The number of deaths reported on Monday, the 16th, was 6, and the number of new cases, 12.

The Board of Health of Philadelphia, have ordered that travellers from the east shall not be permitted to enter the city, till they have taken oath that they have not been in the City of New-York for the period of five days.

The number of deaths of the Yellow Fever in New-York last week, 13. The whole number who have died of the same, 112.

There are said to be 360 persons in New-York of the name of Smith—the christian name of 42 of whom is John. This shews the propriety of mentioning the streets and numbers in the direction of letters.

ALEXANDRIA, Sept. 5.

Melancholly Accident.—An apprentice boy to R. Wood, was yesterday afternoon shot dead by a black boy.—It is said the black boy went up to Mr. Wood's shop for a gun which had been left there, when the apprentice and himself agreed to fight a sham duel with guns, the black boy's gun being loaded, went off and killed him dead on the spot.

Fevers and cholera morbus have prevailed to an unusual degree, during the last 2 months, in the vicinity of Columbus, Ohio.

The present French army is estimated at 200,000 men; that of Russia at 400,000 men, with 2000 pieces of cannon.

Paul Willard, Esq. is appointed Post Master at Charlestown, Mass. vice John Kettell, deceased.

A pair of beautiful and gigantic nondescript Elks, known by the Indians of the Upper Missouri (where they have lately been discovered) by the name of Wapetti, arrived here on Monday se'n-night on their way to London. These noble animals are the size of the horse, with immense spreading horns; their form the most perfect model of strength and beauty, combining the muscular strength of the race horse, with the lightness and agility of the greyhound; are capable, with ease, of drawing a carriage or carrying a person more than twenty miles an hour. They are perfectly domesticated and of the most amiable and gentle disposition. Their flesh is esteemed the finest of venison; and as the female is on the point of producing young, no doubt is entertained of adding this most noble and interesting quadruped to our stock of domestic animals. They will be exhibited for a few days at Stoakes' Rooms, next door to the Athæneum, in Church street.—*London paper.*

A Clergyman in Connecticut, who completed fifty years in the work of the Ministry on the 18th of March last, states the following singular facts—that the town in which he performs his parochial duties, now contains a population of 900 souls; that 500 had died within the preceding half century, and that 2837 had emigrated from it, during that period. The venerable pastor further states, that he had lived to bury *all* his first church, and all but *four* of his first congregation. *New-York Paper.*

[*Communication.*]

SPONTAMEOUS COMBUSTION.

Instances of this from various causes and materials, are now frequently related in our newspapers. Lately it has been stated to happen from the mixture of linseed oil and wood ashes. To know this with certainty, the following experiment has been made at the mint of the United States. "The ashes employed, were chiefly from hickory wood, well sifted and the quantity of linseed oil one pint. No change of temperature was perceived, until about 46 hours, after the oil had been poured on the ashes, when the mixture was fairly ignited, and in a short time emitted flame, which continued upwards of an hour. After the flame had ceased, the ignition continued for about 18 hours, and the ashes were then poured out of the vessel. R. P.

Errata. In the Register for Sept. 6, page 15th, about the middle of the communication of "An Old Man," No. II. for *place* read *peace*, and for *meeting* read *meetings.* We have been requested to insert the whole sentence. It should read thus: "*Tavern* quantities of spirit are sold with a *shop* licence, and the law and magistrate hold their peace, till at length a gin-shop is set up under the droppings of the sanctuary, and the unhallowed potations are measured to eager customers between meetings."

ORDINATION.

Messrs. William Goodell, William Richards, and Artemas Bishop, were ordained at newhaven on Thursday, the 12th inst. as ministers of the Gospel, to labour among the Heathen. The Rev. Mr. Lewis, of Greenwich, offered the Introductory Prayer. The Sermon was preached by the Rev. Dr. Miller, of Princeton, (N. J.) from Isaiah lxi. 4.: "And they shall build the old wastes; they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations."—The Rev. Dr. Lyman, of Hatfield, offered the Ordaining Prayer. The Rev. Dr. Flint, of Hartford, gave the Charge. The Rev. Mr. Hawes, of Hartford, expressed the Fellowship of the Churches: and the Rev. Mr. McEwen, of New-London, offered the Concluding Prayer.—A collection of about $226 was taken up for the purposes of the Board.

Mr. Goodell is destined for Palestine; Messrs. Richards and Bishop, for the Sandwich Islands. On the evening of the same day a sermon was preached before the Board, by the Rev. Dr. Proudfit, of Salem, (N. Y.) from Mallichi i. 2. *Religious Intelligencer.*

MARRIED,

In this city, Mr. Ebenezer Tucker, of Cambridge, to Miss Eliza B. Foster—Mr. William Foster to Miss Elizabeth Bell—Mr. Henry Roaf to Miss Emeline Copeland—Mr. John Low to Miss Betsey Kingsley, both of this city.

In Northborough, Mr. Sumner Chapin, of Ludlow, to Miss Mary Rice, of N.—Mr. Lowell Holbrook, to Miss Sarah W. Hastings, both of the latter place.

At Groton, Gen. Mark Trafton, of Bangor, Me. to Miss Ann Bright, of Groton.

In New Gloucester, Mr. John Bradbury to Miss Sarah Tufts.

In Portland, Mr. Thomas Patterson to Miss Mehitable M. Gammon.

In Portsmouth, Mr. John Marden, of Fort Constitution, to Mrs. Phebe Allord, of P.

In Stoughton, Mr. Moses Bullard, of Medfield, to Miss Elizabeth Taylor, of S.

In Hingham, Mr. Joshua Hersey jr. to Miss Deborah B. Cushing.

In Kennebunk, Mr. Charles Littlefield, to Miss Eliza Deighton.

In Hanson, on the 8th inst. Mr. Elbridge Keith, of East-Bridgewater, to Miss Thankful Smith, of H.

In Dartmouth, 5th inst. Capt. Benjamin Cobb, of Barnstable, to Miss Sally Hawes, daughter of Capt. Ebenezer H.

DIED,

In this city, Mrs. Charlotte S. Kent, wife of Mr. Martin K. and 2d daughter of Col. Michael Roulstone, aged 22—Mr. Robert Todd, 45—Mrs. Lucy Jones, 60—Isaac Andrews, 14—Augustus Combardo, 18—James H. Emerson, 7—Stephen H. Perry, 8—Sarah E. Brown—Sarah Russell—Mary Williams—and John Fortune.

In Haverhill, N. H. Samuel Gilbert Goss, youngest child of Mr. S. T. Goss, editor of the New-Hampshire Intelligencer.

In Quincy, Anthony W. Baxter, Esq. aged about 50.

In Cambridgeport, Mrs. Polly, wife of Mr. Samuel Ford.

In Charlestown, John Kettell, Esq. Post Master, aged 65.

In Medfield, Edward Augustus Wellman, son of Isaac and Nancy W. aged 2.

In New-Orleans, Mr. Nathaniel Blanchard, of Portland, aged 23, mate of brig Jasper.

At the Warm Springs, Vir. Spencer Roane, Esq. one of the Judges of the Court of Appeals.

In Portland, Mr. Samuel Hovey, aged 64—Mr. Henry Wheeler, 56.

In Providence, Capt. Benjamin Thomas, son of the late Capt. Lewis Thomas, aged 36—Samsel G. Trafton, late of Nantucket.

In Shewsbury, 7th instant, Mrs. Catharine, consort of Joshua Henshaw, Esq. formerly of Boston.

In Westminster, 11th instant, Mr. William Stearns, aged 28, formerly of Waltham.

In Medfield, of consumption, Miss Patty Fuller.

In Abingdon, (Vir.) on the 30th ult, at his residence, Col. William Edmondson, in the 88th year of his age.

In Kennebunk Port, Mrs. Elizabeth Lunt, aged 67, wife of Mr. Samuel L.

In Middleborough, 9th inst. Rev. Samuel Nelson, aged 77.—Mrs. Susannah Thomas, 79, relict of Lieut. Sylvanus T.

NEW PRINTING ESTABLISHMENT.

ROBERT M. PECK

RESPECTFULLY informs his friends and the public that he has taken a room in Spear's Buildings, *Congress-street*, directly under the office of the NEW-ENGLAND GALAXY, where he will execute

BOOK AND JOB PRINTING

with accuracy and taste. His office is made up wholly of new materials; and his time and talents will be devoted wholly to the cultivation of his art. His age and experience in his calling are not such as would become him to make any pretensions to superior skill or correctness; but he hopes to have an opportunity to give a practical proof of his qualifications, by the patronage of the friends of laudable enterprise and industry. *Boston, Sept. 14.*

GOSPEL ADVOCATE.

JUST published, by *Joseph W. Ingraham*, Franklin Avenue, the GOSPEL ADVOCATE, for September, 1822.

—CONTENTS—

Theological.—Criticisms on Rom. viii. 19. 22.—On God's Foreknowledge—On Conversion—Sermon, No. XVIII. On James iii. 1—Concordate, or Bond of Union between the Catholic Remainder of the Ancient Church of Scotland, and the Church of Connecticut.

Review.—Bancroft's Sermons.

Poetry.—Extract from the Messiah, translated from the original German of Klopstock.

Religious Intelligence.—Domestic and Foreign Missionary Society—Extracts from the Address of the Board of Directors:—General Theological Seminary; Annual Report—Palestine Mission; Letter of the Rev. Pliny Fisk—Connecticut, Ordinations.

September 20.

PARENT'S ASSISTANT.

CUMMINGS & HILLIARD have just published a new and valuable book, entitled "The Parent's Assistant and Sunday School Book."

It contains instruction adapted to young persons from 5 to 18 years of age. Extracts from the preface will give a competent view of the work.

"This little work has been prepared from a conviction that what is *peculiar* to it, the whole of the Second Part, and some of the First Part, is much needed, and may be very useful in families and Sunday Schools.

"In compiling the First Part, Watts' and a considerable number of ancient and modern catechisms have been consulted, and the thought and language freely adopted.

"The confusion apt to be in a child's mind, in consequence of learning *successive* catechisms, Watts' for instance, has been avoided on this plan, by *stating* those questions, which are to be first gotten, and expressing them in very simple language. The other answers, adapted in thought and expression to mature minds, without disturbing the arrangement, render the system of instruction more complete. In the answers will be found hints and cautions of great importance, and in a concise form for the young, at an age of peculiar temptation. In the matter and style of the catechism, pains have been taken to render the whole intelligible to young minds; for it is of little use to teach words without knowledge.

"Large portions of the Holy Scriptures have been committed to memory in Sunday Schools, and in some families, assigned often without care or judgment. The Evangelists and the longest and least intelligible epistles have been committed in course and entire. This generous effort, partially at least, has been a waste of talent. The design of the Second Part of this little book is to come to the aid of the parent and teacher, and to give him assistance and satisfaction in assigning and hearing the task, whilst it insures to the mind of the scholar a rich variety of instruction in the very words of the Bible, adapted to their age, and wants, and taste. The *questions* are intended to be *instructive*, and to serve as a brief comment, directing the youth to the point and use of the golden passages. Such portions generally have been selected, as may be understood without much comment, and contain the most important instructions.

"The double title of this book, it is hoped, will attract the attention of parents. The Sunday School can by no means excuse them from the sacred duty, so often enjoined by the highest authority, *the duty of personally instructing their children.* Strangers may assist, but parents must lead in the religious instruction of their children. The care and solicitude implied in the office, endear the parent to the child, increase his influence over him, strengthen his authority, and render discipline, either needless, or very practicable and easy. Parental instruction, with the discipline naturally growing out of it, is the secret of having a well-regulated and happy family. The neglect of it involves insubordination, vice, and impiety.

"This little manual comprehends a variety of the most important instruction, partly in human words, and partly *in words which the Holy Ghost teacheth.* Taught diligently and preserved in the minds of children through their minority, it may be the foundation of a virtuous, a pious and happy character. It is earnestly recommended to parents and teachers, to children and youth, and devoutly committed to the divine blessing."

It has already been adopted by a number of large Sunday Schools, and its simple plan is found to conduce to the order and interest of the scholars, and the ease and satisfaction of the teachers, and promotes the attendance of youthful pupils.

The advertisers have also the best collection which the market affords of tracts and books suitable for Sunday schools. August 7, 1822.

POETRY.

From the Liverpool Mercury.

SUPPLICATORY REFLECTIONS

ON READING THE BARBAROUS MASSACRE OF THE GREEKS AT SCIOS.

O God of mercy, from thy throne on high,
Look down upon the desolated fields,
Where fight the weak in numbers, strong in hope
Of thy *Omnipotence!*—Oh! hear the cry
Of the oppress'd, who break their heavy bonds,
And struggle to escape the prison hold,
The pangs, the scourges, and inflictions dire,
Which the fierce race of Mahomet delight,
In the blind fury of barbarian hate,
To heap on the defenceless Christian's head,
Who pines beneath their unrelenting yoke.

Shut not thy heart against the deepen'd groan
Of suffering nature!—Aid thy own good cause
Against the ruthless infidel, the Turk,
And all his dark allies, the foes of truth,
Of genius, justice, liberty, and peace.
With due contrition fill the minds of all
Princes and statesmen, teachers of thy word,
And nominal professors of thy law,
Who meet with Pharisaic zeal to spread
Thy* sacred volume through the distant world;
Yet contradict their doctrines by their deeds,
And, by omission or commission, aid
The anti-christian sword against the Greek.
This show of hardened, mocking, unbelief,
Worse than the open sceptic, genders doubt;
Flings on thy pure religion false reproach,
And saps the faith in weak and sickly minds.

Oh! deign to breathe thy spirit into Greece,
Once rich in glory, once the world's fair light;
Long fallen and trodden down, in darkness cast,
Beneath the weight of every cruel wrong.
Oh! lead her battle on. Thou wert her shield,
In ages past, at *Marathon*, when first
The fierce *Darius* sent his mighty host,
To slaughter and enslave her free-born sons.
What time the Persian despot sought revenge
For royal *Sardis*, wrapt in hostile flames;
While night, astonish'd, fled the illumin'd skies,
The angry *Tmolus* show'd his pine-clad brows
In cloudy pomp, red with reflected fires;
And, swiftly hast'ning from the burning flood
Of molten images and glittering shrines,
Half-choked with ashes from the falling piles
Of stately temples, palaces, and towers,
The far-famed *Pactolus* affrighted shrunk
Within his golden bed. Oh! King of kings,
All-seeing and Almighty power, whose will
Can break the monarch's sceptre as a reed,
And turn the bondsman's chains to potent arms,
The instruments of freedom and the bolts
To strike his tyrant down—oh! hear, and grant
Thy humble suppliant's prayer! Thou who, again,
The fearful surge of wild invasion broke,
And, at *Thermopyla's* steep mountain-pass,
With firm *Leonidas'* Spartan band,
Three hundred heroes, stemm'd the whelming shock,
Of *Xerxes'* armed millions! Thrice the sun
Dawn'd on the prodigy, and, setting, saw
The murderous battle, unabated, rage,
With force unequal as the mole-hill's height
To Teneriffe or Andes, or the world
Of ocean waters in the Atlantic vast
To some fair garden rill. Together lock'd
An iron front, within that frowning strait
The self-devoted Spartans stood. All night
Sleepless they pass'd, in ever-during watch;
The live-long day their fatal spears flew thick;
Their swords spread death and horror. Each brave Greek
Deem'd the whole battle on himself to rest;
Each felt his country on his arm depend,
And greatly counted on a glorious grave;
While a huge hill of slaughter, rising high,
Hemm'd in the little band, and swiftly down
The craggy paths the bloody torrents ran.
Three nights defeated, and drove back with shame,
The assailants found short refuge in their camp:
At length, by perfidy prevailed. But soon,
Ere many moons had pass'd, they felt Thy power.
When the vex'd seas the hostile navies bore,
Proud *Artemisium* from her towering cliffs,
Beheld the invader's rout and hasty flight.
Again, near wave-encircled *Salamis*,
Thy arm o'erthrew the vaunting foes of Greece;
And at *Palatæa* and *Mycole* pour'd
Utter destruction on the scatter'd host.

O Lord! who wrought these victories of old,
Once more extend thy arm, and panic-strike
The barbarous Mussulmans; make blunt their swords;
Thwart all their purposes; their counsels blind;
And wither and confound their ruffian hordes:
Clothe every Greek in terror and bestow
On each the force of thousands, to avenge
His country's wrongs, and build their lofty state.
Inflame him with the glories of past time,
To emulate the high heroic deeds
By his immortal ancestors achieved;
When freedom and the Muses bless'd the land,
And Greece, all great and glorious, held a light,
To guide the nations to the end of time.

* The hypocrites only, who enter into these societies for selfish purposes are here alluded to. The upright, benevolent object of the association, to make all *Christians, of every denomination, love each other, and do unto others as they would that others should do unto them*, is above all praise and reproach. Although I have heard it is stated as a fact, I do not affirm to a certainty, that the statesmen, who form the government of the Ionian Isles, and the ministers who gave them their instructions, are members of a Bible Society; but Europe knows that their efforts to prevent the success of the Greek Christians, and to advance the bloody cause of their Mahometan oppressors, are a scandal to the christian world. The impiety of all the sceptical writers, from the time of Voltaire to the present day, cannot produce so much mischievous doubt as one cabinet minister of the Holy Alliance, in secret league with the enemies of Christianity for the enslaving and massacre of a christian people. When men in power manifest a contempt for the pure and sublime precepts of the gospel, in their state proceedings, by acting in direct breach of God's commandments, the scoffing unbeliever falsely deems he has a right to insinuate that religion is merely a human contrivance, or engine of state policy, to enable the great ones of the earth to bridle and oppress the poor and lowly. A HOLY ALLIANCE to overthrow the Turkish misrule, and give freedom and independence to the Greeks, would contribute more to aid the truly christian object of the bible associations than any other measure, which the pious liberality of private individuals can effect.

MISCELLANY.

From "Lights and Shadows of Scottish Life."

BLIND ALLAN.

[Concluded from page 20.]

Fanny Raeburn had always been a dutiful child, and she listened to the arguments of her parents with a heavy but composed heart. She was willing to obey them in all things in which it was her duty to obey; but here she knew not what was her duty. To give up Allan Bruce was a thought far worse to her than to give up life. It was to suffer her heart strings to be hourly torn up by the roots. If the two were willing to be married, why should any one else interfere? If God had stricken Allan with blindness after their marriage, would any one have counselled her to leave him, or pitied her because she had to live with her own blind husband? Or would the fear of poverty have benumbed her feelings? Or, rather, would it not have given new alacrity to her hands, and new courage to her heart? So she resolved meekly and calmly to tell Allan that she would be his wife, and that she believed that such was, in spite of his infliction, the will of God.

Allan Bruce did not absent himself, in his blindness, from the house of God.—One Sabbath, after divine service, Fanny went up to him in the church yard, and putting her arm in his, they walked away together, seemingly as cheerful as the rest of the congregation, only with somewhat slow or more cautious steps.—They proceeded along the quiet meadow fields by the banks of the stream, and then across the smooth green braes, till they gently descended into a holm, and sat down together in a little green bower, which a few hazels, mingling with one tall weeping birch, had of themselves framed—a place where they had often met before Allan was blind, and where they had first spoken of a wedded life. Fanny could almost have wept to see the earth, and the sky, and the whole day so beautiful, now that Allan's eyes were dark; but he whispered to her ear, that the smell of the budding trees, and of the primroses that he knew were near his feet, was pleasant indeed, and that the singing of the little birds made his heart dance within him—so Fanny sat beside her blind lover in serene happiness, and felt strengthened in her conviction that it was her duty to become his wife.

"Allan—I love you so entirely—that to see you happy is all that I desire on earth. Till God made you blind—Allan—I knew not how my soul could be knit into yours—I knew not the love that was in my heart. To sit with you with my work—to lead you out thus on pleasant Sabbaths—to take care that you do not stumble—and that nothing shall ever offer violence to your face—to suffer no solitude to surround you—but that you may know in your darkness, that mine eyes, which God still permits to see, are always upon you—for these ends, Allan, will I marry thee, my beloved—thou must not say nay—for God would not forgive me if I become not thy wife." And Fanny fell upon his neck and wept.

There was something in the quiet tone of her voice—something in the meek fold of her embrace—something in the long weeping kiss that she kept breathing tenderly over his brow and eyes, that justified to the blind man his marriage with such a woman. "Let us be married, Fanny, on the day fixed before I lost my sight. Till now I knew not fully either your heart or my own; now I fear nothing. Would, my best friend, I could see thy sweet face for one single moment now; but that can never be!" "All things are possible to God; and although to human skill your case is hopeless, it is not utterly so to my heart; yet if it ever becomes so, Allan, then will I love thee better even than I do now, if, indeed, my heart can contain more affection than that with which it now overflows.

Allan Bruce and Fanny Raeburn were married. And although there was felt, by the most careless heart, to be something sad and solemn in such nuptials, yet Allan made his marriage day one of sober cheerfulness in his native village. Fanny wore her white ribbands in the very way that used to be pleasant to Allan's eyes; and, blind as he now was, these eyes kindled with a joyful smile, when, turning the clear sightless orbs towards his bride, he saw her within his soul, arrayed in the simple white dress which he heard all about him saying so well became her sweet looks. Her relations and his own partook of the marriage feast in their cottage; there was the sound of music and dancing feet on the little green plat at the foot of the garden, by the river's side—the bride's youngest sister, who was henceforth to be an inmate in the house, remained when the party went away in the quiet of the evening—and peace, contentment, and love folded their wings together over that humble dwelling.

From that day Allan and his wife were perfectly happy—and they could not help wondering at their former fears. There was, at once, a general determination formed all over the parish to do them every benefit. Fanny, who had always been distinguished for her skill and fancy as a seamstress, became now quite the fashionable dress-maker of the village, and had more employ offered her than she could accept. So that her industry alone was more than sufficient for all their present wants. But Allan, though blind, was not idle. He immediately began to instruct himself in the various departments of a blind man's work. A loom was purchased; and in a few weeks he was heard singing to the sound of his fly-shuttle as merry as the bullfinch in the cage that hung at the low window in his room. He was not long in finding out the way of plaiting rush rugs, and wicker baskets—the figures of all of which were soon, as it were, visible through his fingers; and, before six months were over, Allan Bruce and wife were said to be getting rich, and a warm blessing broke from every heart upon them, and their virtuous and unrepining industry.

Allan had always been fond of music, and his voice was the finest tenor in all the kirk. So that he began in the evenings of winter to teach a school for sacred music; and thus every hour was turned to account. Allan repined not now; nay, at times he felt as if his blindness were a blessing, for it forced him to trust to his own soul, to turn for comfort to the best and purest human affections, and to see God always.

Whatever misgivings of mind Allan Bruce might have experienced; whatever faintings and sighings and deadly swoons of despair might have overcome his heart, it was not long before he was a freed man from all their slavery. He was not immured, like many as good as he, in an asylum; he was not an incumbrance upon a poor father, sitting idle and in the way of others, beside an ill-fed fire, and a scanty board; he was not forced to step pace by pace along the lamp-lighted streets and squares of a city, forcing out beautiful music to gain a few pieces of coin from passers-by, entranced for a moment by sweet sounds, plaintive or jocund; he was not a boy-led beggar along the highway, under the sickening sunshine, or the chilling sleet, with an abject hat, abjectly protruded with a cold heart for colder charity; but he was, although he humbly felt and acknowledged that he was in nothing more worthy than these, a man loaded with many blessings, warmed by a constant ingle, laughed round by a flock of joyful children, love-lighted by a wife, who was to him, at once, music and radiance, while his house stood in the middle of the village, of which all the inhabitants were his friends, and of all whose hands the knock was known when it touched the door, and of all whose voice the tone was felt when it kindly accosted him in the wood, in the field, in the garden, by the river's side, by the hospitable board of a neighbour, or in the church-yard assemblage before entering into the house of God.

Thus did years pass along. Children were born to them—lived, were healthy, and well-behaved. A blessing rested upon them, and all that belonged to them, and the name of "Blind Allan" carried with it, far and near, an authority that could only belong to virtue, piety, and faith, tried by affliction, and found to stand fast.

Ten years ago, when they married, Allan Bruce and Fanny Raeburn were among the poorest of the poor, and had it pleased God to send sickness among them, hard had been their lot.—But now they lived in a better house with a larger garden, and a few fields, with two cows of their own. Allan had workmen under him—a basket-maker now on a considerable scale: and his wife had her apprentices, too—the best dress-maker in all the country round. They were rich;—their children were at school; and all things belonging both to outer and inner life, had prospered to their heart's desire. Allan could walk about many familiar places unattended; but that seldom happened, for while his children were at school, he was engaged in his business; and when they came home, there was always a loving contest among them who should be allowed to take hold of their father's hand when he went out on his evening walk. Well did he know the tread of each loving creature's footstep—their very breath, when their voices were silent. One touch of a head as it danced past him, or remained motionless by his side—one pressure of an arm upon his knee—one laugh from a corner, was enough to tell him which of his children was there; and in their most confused noise and merriment, his ear would have known if one romping imp had been away. So perfectly accustomed had he long been to his situation, that it might almost be said that he was unconscious of being blind, or that he had forgotten that his eyes once saw. Long had Allan Bruce, indeed, been the happiest of the blind.

It chanced at this time, that, among a party who were visiting his straw manufactory, there was a surgeon celebrated for his skill in operations upon the eye, who expressed an opinion that Allan's sight might be at least partially restored, and offered not only to perform the operation, but if Allan would reside for some weeks in Edinburgh, to see him every day, till it was known whether his case was or was not a hopeless one. Allan's circumstances were now such as to make a few weeks', or even months', confinement of no importance to him; and though he said to his wife that he was averse to submit to an operation that might disturb the long-formed quiet and contentment of his mind by hopes never to be realized; yet those hopes of once more seeing heaven's dear light gradually removed all his repugnance. His eyes were couched, and when the bandages were removed, and the soft, broken light let in upon him, Allan Bruce was no longer among the number of the blind.

There was no uncontrollable burst of joy in the soul of Allan Bruce, when once more a communication was opened between it and the visible world. For he had learned lessons of humility and temperance in all his emotions during ten years of blindness, in which the hope of light was too faint to deserve the name. He was almost afraid to believe that his sight was restored. Grateful to him was its first and uncertain wavering glimmer, as a draught of water to a wretch in a crowded dungeon. But he knew not whether it was to ripen into the perfect day, or gradually fade back again into the depth of its former darkness.

But when his Fanny, she on whom he had so loved to look when she was a maiden, in her *teens*, and who would not forsake him in the first misery of that great affliction, but had been overjoyed to link the sweet freedom of her prime to one sitting in perpetual darkness;—when she, now a staid and lovely matron, stood before him with a face pale in bliss, and all drenched in the flood-like tears of insupportable happiness;—then, truly did he feel what a heaven it was to see! And, as he took her to his heart, he gently bent back her head, that he might devour with his eyes that benign beauty which had for so many years smiled upon him unbeheld, and which now that he had seen once more, he felt that he could even at that very moment die in peace.

In came with soft steps, one after another, his five loving children, that for the first time they might be seen by their father. The girls advanced timidly, with blushing cheeks and bright shining hair, while the boys went boldly up to his side, and the oldest, looking in his face, exclaimed with a shout of joy, "Our Father sees!"—"Our Father sees!"—and then, checking his rapture, burst into tears. Many a vision had Allan Bruce framed to himself of the face and figure of one and all his children. One, he had been told, was like himself—another the image of its mother—and Lucy, he understood, was a blended likeness of them both. But now he looked upon them with the confused and bewildered joy of parental love, seeking to know and distinguish in the light the separate objects towards whom it yearned; and not till they spoke did he know their christian names. But soon, soon, did the sweet faces of all his children seem to his eyes, to answer well each its different loveliness, to the expression of the voices, so long familiar to his heart.

Inland Navigation.—It has been ascertained that there is a water communication between Lake Michigan and the Illinois River. This is an important discovery, as it establishes the fact that when the Grand Canal, connecting the lakes with the Hudson shall be opened, there will then be effected a complete route of internal navigation, or boating, from New-York to New-Orleans.

BITE OF VIPERS, &c.

A few years ago I was stung by a gnat, and, not having my usual remedy at hand, and reflecting on the absorbent and neutralizing qualities of chalk, I resolved to make trial of it, and mixed some of it, powdered with a little water to the consistency of paste nearly, which I rubbed for some minutes well into the wound. This immediately effected a perfect cure. I have occasionally since applied the same remedy for the above purpose, and always with the same invariable success, by a single application, a second having never been found necessary; and several others have uniformly found this to be the case on using it.

Lond. Month. Mag.

New Catechism.

A NEW CATECHISM, compiled by the Ministers of the Worcester Association, is just published by *Cummings & Hilliard*. It consists of three parts. Part *first* contains the elements of religion and morality; designed for children. Part second, consisting of questions and answers, chiefly historical on the Old Testament. Part third, consisting of familiar questions and answers on the New Testament, designed for children and young persons. Aug. 23.

Dr. Harris' Discourse.

JUST published by Oliver Everett, No. 13, Cornhill, Boston, "A Discourse delivered before the African Society in Boston, 15th of July, 1822, on the anniversary celebration of the *Abolition* of the slave trade, By Rev. THADDEUS MASON HARRIS, D. D.
September 13.

Early Education.

CUMMINGS & HILLIARD, have for sale, "Hints for the improvement of Early Education and Nursery Discipline." A favourable notice of this work is given in the Christian Register for Jan. 18, 1822, page 90. It is an English work, and is highly eulogized by the Editor of the National Gazette. Price 50 cts in boards.
Aug. 23

Professor Stuart's Letters to Dr. Miller.

JUST published by Cummings & Hilliard, "*Letters* on the *Eternal generation* of the son of God, addressed to the *Rev. Samuel Miller*, D. D. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover.
Aug. 23.

A PRECEPTOR WANTED.

A PRECEPTOR is wanted in *Milton Academy*, county of Norfolk, about eight miles from Boston. For this office the Trustees wish to obtain a gentleman who has had experience and celebrity as an Instructer. The situation is considered as particularly favourable to one who, having a family, could take possession of a commodious dwelling house, with a small farm, and make it an object to board some of the scholars.

For particulars, application may be made to Rev. EDWARD RICHMOND, D. D. of Dorchester, or to the subscriber. THADDEUS MASON HARRIS.

Dorchester Aug. 28, 1822.

CHRISTIAN REGISTER:

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the EDITOR, by

ROBERT M. PECK.

TERMS—Two dollars and fifty cents, if paid in advance; or three dollars payable in six months.